

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

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SUMMONS TO AMERICAN PROTESTANTS.

BEFORE the world can be converted to Jesus Christ, the Romanists, who form about one fifth part of its population, must be converted. Before they can be converted to God, the Gospel in its highest purity and power must be preached to them. And before the Gospel can be thus preached to them, Protestant Christians must send the preachers, and furnish the means to sustain them in their preaching; and all the rest must be left to Him who hath ordained the use of these means, and promised his effectual blessing to the right means when rightly used.

This series of postulates we hold to be self-evident truths, both separately and in their logical sequence. They are confirmed by common-sense and piety, all well as by the providence and word of Almighty God.

To obtain the great ultimate result, in the incorporation of all people into the glorious kingdom of grace and salvation, Protestants must give all diligence to the work of spreading the gospel of redemption throughout the

Papal world. Is it not strange that Protestants should need to be convinced of a duty so plain; or, if convinced already, should need any persuasions to urge them to its performance? Can they willfully neglect this great and solemn duty to their Lord, and to the souls for which he bled, unless it be by stifling their convictions, or proving recreant to their principles? Does not their prevalent indifference approach very practically and most perilously to the odious crimes of hypocrisy and apostasy? Are not most of those who call themselves by the once noble and honored name of Protestants, acting in a manner which is false to their professions? And while they cleave to their professed principles in words, are they not forswearing them in their action, or their culpable want of action? Oh! where is the conscience of such professors towards their crucified Lord and their perishing brethren? Why is it, that each one is not asking of himself, What have I ever done to save the blinded Papist? What can I do

now to save him from the "Babylonish woe"?

If the eye of one such Protestant may chance to fall upon this page, we would that it might come to him as a message from the Lord, speaking to him directly as an individual responsible to Christ, and bound to him by the most sacred obligations of gratitude and love.

Reader! do you feel any promptings of religious affection in regard to this matter? Are you ready to ask for ways and means whereby you may practically attain an object of such importance?

Then, first of all, pray fervently and perseveringly for them that are ignorant and out of the way, misled by the soul-destroying delusions of Rome.

Secondly, that your prayers may not stand alone, but be seconded by your works, do what you can by personal effort to save and to win to Christ the soul of some Romanist, man, woman, or child.

And thirdly, that your influence may be felt more broadly than your personal efforts can go, come to the help of the AMERICAN AND FOREIGN CHRISTIAN UNION.

This, with one exception,* is the *largest* Society in the world having for its one distinct object the reconversion of the apostate churches of the Middle Ages. And without any exception, it is the only association organized in America, and the largest association formed in the whole world for this truly Christian purpose, by Christians of all evangelical denominations, to operate in any and every place where

providential opportunity amounts to providential invitation.

It represents therefore the MORAL UNITY of Protestants, standing together upon those grand fundamental truths of revealed religion which are essential to the salvation of the soul. This *moral unity* it maintains in opposition to the forced and formal unity of Rome, and in confutation of its groundless reproaches against the Protestants as split up into hostile and irreconcilable sects. It is, indeed, no sect for merging into a new sect all the differences of such as already exist. But while it leaves to each of its members his distinctive denominational preferences and peculiarities untouched, it receives from him a practical declaration, that the life and very essence of the Protestant religion lies in those famous doctrines of the Reformation, in which all true Protestants agree as with one heart and soul. Its basis is those doctrines which abase the pride of man, exalt the glory of God, magnify the grace of the Spirit, and hold to Christ as the Head over all things to the Church, and as the Life and Salvation of every one that believeth.

On the ground of this moral union in all saving truth, the Society is a combination for a purely MISSIONARY purpose. Its aims and measures are spiritual. It seeks the salvation of lost souls by presenting the needful truths to the mind of the Romanist. It is true, that the Papal system has social and political relations of vast importance; but with these the AMERICAN AND FOREIGN CHRISTIAN UNION has nothing to do. It leaves these aspects of the system to be dealt with by others as they may choose. But its own action is scrupulously confined to

* The exception is the Irish Church Missions Society, whose direction is at London; and which last year expended 86,000 pounds sterling upon the Irish field, to which its operations are limited.

the infinitely more important *religious* elements of the question.

And now, with a work so vast and so necessary upon its hands, shall it not receive the free and cordial support of every Protestant in heart?

We entreat the pastors of the churches to make the helping of this Society one of the methods of extending their own influence for good. Will they not, with the help of our Annual Report and other publications, present the subject themselves to their congregations, and remit to us what their people may contribute as their free-will offering in this behalf?

Will not professors of the Gospel,

without waiting to be solicited by pastors or agents send to us by mail their spontaneous gift to help us in this great struggle against Papal Anti-christianism?

Rome is evidently approaching another solemn crisis in her eventful history. Her very foundations are shaken as by the internal fires of her volcanic soil. Now is the time for Protestants to unite in putting forth a strong and extended effort to turn the whole force of Gospel truth against that ancient citadel of error, now tottering, as it may be, to its final overthrow. And the falling of Rome is the uprising of the City of God.

WASHINGTON COUNTY AUXILIARY.

THE forty-fourth anniversary of the Washington County Bible Society, in the State of New-York, was held at Cambridge, on the 4th of September. According to an established custom, the gathering together of the people, for this service, was made the occasion for services connected with other benevolent organizations. Of these we are happy to know that the American and Foreign Christian Union was one.

The Rev. M. C. Searle, agent for the "Union," in Central New-York, was present, and by request addressed the meeting in behalf of the Society, whereupon the following resolutions were adopted, namely:

"1. *Resolved*, That we most cordially approve of the objects of that benevolent association, and recommend it to a particular remembrance in the prayers and contributions of our churches.

"2. *Resolved*, That it is desirable that a Society be now formed promotive of the objects of the American and Foreign

Christian Union, whose annual meeting shall be held at the same time and place as the other benevolent Societies of this county."

The meeting having adopted a constitution for a Society as contemplated in the second resolution, proceeded to the choice of officers, when the Hon. Joseph Boice of Greenwich, was chosen President; J. H. Park, Esq., of Whitehall, Thomas Shirland, Esq., of Cambridge, and the Rev. J. Law, of Putnam, were chosen Vice-Presidents. James McDonald, of Salem, was appointed Secretary, and John King, Esq., of the same place, was elected Treasurer.

We are glad to see this movement on the part of the people in Washington county. Such or similar movements we think should be made in every part of our country. We have not room here to argue the matter, nor is it now necessary, but we beg

to refer our readers to our first article in the present number, in this connection. A careful perusal of that article, with a prayerful spirit, we think is called for at this stage of missionary effort for the conversion of the world to Christ. And if so read, we doubt

not that the new organization here noticed, will be efficient in its operations, and many others of a similar nature will soon spring up in various parts of the land. Read it, and allow its thoughts the influence their intrinsic worth and weight demand.

BIBLIOLATRY.

WHEN the Romanist is charged with idolatry for worshipping saints, images, relics, and other created things, and with Mariolatry for the deification and adoration of the Virgin Mary, he often evades the odious charge by retorting, that the Protestant is also guilty of *Bibliolatry* for paying so much deference to the Bible as a rule of faith and means of grace and salvation. "Bibliolatry!" he exclaims; "the Bible is the Protestant's idol!"

This charge is absurd in the extreme. What Protestant regards or treats his Bible as the Papist does his crucifix, or his molten images of the Madonna? Who ever saw a Protestant praying to his Bible, or burning incense to it, or holding it up to receive the devotions of crowds of worshippers? What Protestant ever paid divine honors to any production of the combined labors of the paper-maker, printer, and binder? This preposterous accusation could never have come from the lips of one who at all understood the real feelings of the Protestants towards the Bible, unless the accusation were uttered as a deliberate slander.

The Protestant does not venerate the Bible merely as a book, a material volume, the work of men's hands. The paper on which it is im-

pressed, the ink received from the printer's types, are not more sacred than any other paper and ink. No sanctity attaches to the pasteboard, thread, glue, leather, and gilding, bestowed upon the book. No superstitious reverence attends the volume, or any part of it, any more than if it were a book of secular science or history. Neither is it supposed that the volume possesses any magical or talismanic power, to give its possessor a charmed life, or to protect him from sickness and casualty. Nor yet is it imagined to have the slightest inherent efficacy to illuminate, or sanctify, or save the soul of one who keeps it about his house or his person. In all such respects it is no more than any other book. Any self-styled Protestant who should use his copy of the Bible as the poor Papist uses the implements of his idolatry, would be regarded by all other Protestants as either sottishly ignorant, or pitifully imbecile in mind.

But the *teachings* of the Bible, the *truths* it reveals for our belief and practice, these the Protestant reveres as divine. Yet neither are these divine teachings and truths, which have no *personal* existence, his gods. He does not pray to or worship these abstractions. He reveres them as the

"word of God," as utterances of his wisdom, justice, and love. As Jesus said to the tempter: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Divine honor, religious service is due to God alone.

When Chillingworth proclaimed the celebrated expression, "The Bible, the Bible only, is the religion of Protestants," he did not refer to any mere mass of printed matter. He justly explained, that "the *meaning* of the Bible is the Bible." For this meaning of the book in the original inspired text, "the Hebrew and Greek of the Holy Ghost," as the excellent Dr. Brownlee was wont to call it, and of any version of it, so far as it is correctly translated, God, so to say, is responsible. He is the author. The inspired penmen were but his secretaries writing at his dictation. Nor does the divine word lose any part of its proper power by-passing through the process of accurate translation. If I, in English, promise a sum of money to one who speaks only French, my promise loses none of its binding force by being correctly rendered into French. The Bible is valued only for its *sense*, however that sense may be ascertained. God has given this book, or rather this collection of books, to the Church and the world, as a permanent record of his holy will, and the standing law of his people to the end of the world. He has made it the vehicle for conveying his highest blessings to our sinful race, and, by his blessing, it enlightens our darkness, consoles our sorrows, renews our hearts, and brings us into a state of eternal salvation.

And therefore the Protestant loves and venerates the book itself—not as a

material thing, not as an object of religious homage, or of superstitious trust, but simply for the holiness and beneficence of its contents, and for the truth and grace it brings. When the pious boy-king, Edward the Sixth, would not suffer the Holy Bible to be trod on, like a step-ladder in a library; when the devout commentator, Thomas Scott, studied it daily upon his knees; there was no superstitious worship rendered by them to the hallowed volume. Such prayerful study of the Bible is not intended at all as an act of religious worship to the book itself, but is simply a posture of supplication to the God of the Bible, devoutly imploring his blessing upon the study, and seeking that the same holy Spirit who indited the sacred page, would also lead the mind of his worshipper into the true understanding of its teachings. This was but their tribute to the sacredness of its *contents*, and of the object for which God gave it to man. In thus "trembling at God's word," they but testified their deep sense of the worth of "every word that proceedeth out of his mouth." And when the indignant Protestant is outraged at the Papistical Bible-burnings at Rome, or in Ireland, or elsewhere, it is not because his idol is consumed, or his gods are burnt up, that his soul is offended, but because contempt is put upon God's own truth, in the sacrilegious attempt to destroy those "lively oracles." He grieves, not that so much holy paper and sanctified ink are reduced to ashes, for he believes in no such absurdity as that moral qualities can belong to things having neither reason, volition, nor personality, but because an awful affront is put upon the majesty and mercy of the Most High in thus vain-

ly though malignantly seeking to annihilate truth which fire can not burn, and goodness over which human violence hath no power.

The Bible is no idol to the Protestant. His veneration for its instructions, his gratitude for the benefits of which God has made it the instrument to his soul, and his implicit obedience to all its demands, in utter disregard of all the opposing traditions and teachings of men, these are not Bibliolatry. There is nothing idolatrous

in his sentiments or conduct toward that glorious book, any more than there is in one who admires the splendors of the noon-day sun, or rejoices in its light and heat, and gives the glory to the Creator. As Lord Bacon has nobly said: "The heavens declare the *glory* of God, but the Bible alone declares his *will*." God himself is a Protestant. His own holy book is throughout one solemn and eternal protest against the image worship and impious idolatries of Rome.

JOACHIM ZEZULE.

Of all living men, perhaps there is not one who is so fully entitled to the compassion and the prayers of the people of God, as poor Joachim Zezule.

For twenty-three years, he has been confined in the mad-house of the *Brothers of Mercy* at Prague, in Bohemia. Without the slightest ground for it, he is shut up as a madman; and during all this long time, has been treated in a most unchristian and brutal manner. Years ago, Dr. Nowotny of Petershain heard many things which seemed incredible to him, respecting Zezule. In February of 1854, Hanka, a Doctor in Medicine, and an ex-member of the Order of Brothers of Mercy, went to Petershain, where he joined the Protestant Church. He assured Dr. Nowotny in the most solemn manner, that the alleged lunatic was not at all insane; but was a very intelligent, discreet, and friendly man, who, besides other languages, was perfectly acquainted with the French and Italian, and for many years had studied them with unwearied diligence in his dungeon. The

original cause of his confinement, as Dr. Hanka had always understood, was merely that he could not put up with the employment of cook-maids by the superiors of the convent; that he had sharply rebuked their licentiousness, and that he had embraced liberal sentiments in religious matters. He might, possibly, have been liberated before this; but they said, if he were let out, he could disclose much of their "swinishness." And so this innocent man is doomed to a tedious life and a dreary death.

In September, 1854, one Feika, a dentist, and also an ex-member of the Order of Brothers of Mercy, went from their cloister at Prague to join the Evangelical Church at Petershain. His account of the priest Zezule coincided completely with that of Dr. Hanka. In January of 1855, came to Petershain, John Evangelist Borzinsky, once a member of that same Order, and provisory chief physician and Master of Surgery and Obstetrics. This man, on his return to Bohemia, after joining the Protestants, for a

time shared the fate of Zezule among the insane patients. Here they came into close intercourse, and Zezule, moved with compassion for the amiable and faithful Borzinsky, wrote two long letters to Dr. Nowotny, entreating him to exert himself in Borzinsky's behalf, and not to suffer that poor prisoner to perish in his prison. In these letters the unfortunate priest gave some account of his own hard fate, partly to excite compassion for his fellow-sufferer, and partly also, if it were possible, to obtain some Christian sympathy for himself.* From these letters, the following statements are derived.†

Beginning with his course of studies, Zezule states that he had studied law for some years before he turned to theology. In this he spent two years, and attained to the advanced classes. As in his former course he had already attended to the canon law, he was not obliged to repeat the course as a theologian; and so he applied the spare time thus gained to the epistles of St. Paul. He connected himself with the Order of Augustinians at Prague. The Prior and Sub-prior of the Convent of St. Thomas did all they could by monkish tricks to arrest his progress, but in vain. He completed his theological course, was ordained, and went at once into the practice of the pastoral care. He began in two subordinate schools and an under-parochial church, then in an out-post chapel, and at last in the parish church and school. After this he became *administrator in spiritualibus* in the arch-diocese of Prague, at St. Benigna's. But this office he

would not retain, because he was not willing to partake in simony. He preferred, after declining this office, to act under the person next appointed. He found schools and parishes in miserable plight. He was appointed preacher for Sundays and feast-days. He went to Hohenelbe, and spent the whole season while the cholera raged in 1832 at Brana and Langenau. At Brana the pastor, Kral, was sick, and his curate did not understand the Bohemian language, so that the duties of the pulpit and the visitation of the sick fell to Zezule alone. The schools and parishes were in bad condition, as he had ample means of knowing through the confessions at Easter. From this melancholy region, after the meeting of the Provincial Chapter, he was removed to Weiswasser in the diocese of Leitmeritz. At his departure from the Circle of Hohenelbe, he received full testimonials under the seal of the vicariate. At Weiswasser, as Chaplain, he proceeded to give homiletic discourses as he had done at his last post of duty. But he was soon told that this would never do; and when the Sub-prior read mass, he turned his back upon Zezule's auditory to show his contempt for the preaching. These homilies were soon followed by more unpleasant consequences. Zezule received notice from the Consistory of Leitmeritz that he was suspended. Yet no specification of any particular fault was given. Four weeks he waited for some decided action of the Consistory on his case. Meanwhile he lived very cheerlessly at the convent. The Prior would read early mass, with the church-doors closed on pretense of economy, and then go to lounge at the ale-house. One Sunday both Prior and Sub-prior come home from the city drunk, and

* The narrative of Borzinsky's adventurous escape from that mad-house is given at large in the August number of this Magazine.

† These letters of Zezule's are inserted by Dr. Nowotny in that invaluable publication, *Der Wahre Protestant*, issued by Dr. Marriott at Basle.

invited four or five of their boon companions into the cloister. Here they drank again, and began to quarrel with him at the table. One seized him with the hand, and the other struck him on the breast. With the aid of their comrades he got off, and withdrew to his chamber.

He wrote most respectfully to the Bishops of Leitmeritz and of Prague, to obtain some explanation of his suspension. He received no answer from these *apostolical* men, the former of whom, when he has visitors, is waited upon by servants whose sole duty is to hold the Bishop's handkerchief, and give it him and take it back as often as he needs to wipe his apostolic nose! And how is it in the venerable episcopal Chapter? In 1832, the usual business here was *casino*.* Mondays they began with the deans, and Fridays they ended with the junior canons. Saturdays they employed in the ordinary Consistorial business. These Bishops live in great splendor, and travel with much pomp. But these are the apostolical lords who condemn the innocent unheard!

Weary of waiting at Weiswässer for an explanation of the reasons for his suspension, Zezule betook himself to Prague, where he spent another four weeks at the tavern of the "Three Lindens." Here he could get no attention to his case till he declared that he would go with it to Vienna. The next day the Provincial came, and said he had orders to take him to a convent. Then began his long imprisonment. He was immured in the cloister of the Brothers of Mercy at Prague. He was then thirty-six years old. He was pronounced insane, and was put in close confinement. This allegation of insan-

ity was made merely to cover the iniquity of the incarceration.

In his prison he spent sixteen hours a day in the study of Italian, and in his devotions. He was at one time put into solitary confinement, and kept for fourteen days on coarse bread and a plate of soup. The few clothes he had he was obliged to wash himself, and for five years the Convent never gave him a shirt. From want of light he broke his wash-basin, and begged for another, to be paid for out of his beer-money. Instead of this they led him half-naked from his cell, into a retired apartment, and took from him several hundred florins in money, and all his manuscripts, leaving him only two books and his watch. He was then thrown back into his dungeon. He still studied hard, trusting to his memory, as he was deprived of his writing materials. For eight years he rarely crossed the threshold, and then for the most part only to get water to drink. For the next eight years he was less rigidly confined. Study, which is his delight, he pursued without intermission. He has often been told that not one man in a hundred could bear up against what he has endured.

Zezule gives a sad account of the treatment of the patients among whom he is shut up. Thus one Cerwenka, a Piarist, has taken more blows from the Prior Von Hochberg, than four common men could bear, besides famishing for three days together. The successor of Von Hochberg, one Lampa, often gave the wretched man the lash instead of his dinner; and no one dared to remonstrate.

The letters from which we have gathered these notices of a weak and patient sufferer for Jesus' sake, show that Zezule is a Christian of the Bible stamp.

* A game at cards.

He still lingers in this "durance vile," subject to indignity and cruel wrong.

We give some further particulars derived from the testimony of John E. Borzinsky, who after some seven months' confinement in the same mad-house with Zezule, happily effected his escape last year. He states, that, as a bird, after being kept in a cage for more than twenty years, loses the power of flight, so poor Zezule has almost lost the power to walk. He often says himself that he would be afraid to venture himself out of doors. He sits in a bed-gown, such as the insane wear, in his cell in the department used for the insane. He has no cloth-trowsers, no vest, no cravat; nothing under his bed-gown, but his shirt and linen drawers. The boots which he pulls on when he steps out into the garden, he brought with him into the prison. Hence they are more than twenty-two years old, and a marvellous cobbled specimen of holes and patches. In his cell he wears slippers, whose soles and upper leathers are tied together with packthread. He has often petitioned for articles of clothing, but in vain. His cell is furnished with a table and two old chairs and a bedstead, mere antiquities from some old lumber-garret. On the table lie a few books, mostly French and Italian, covered from the dust by some old rags of a handkerchief. No candle is allowed him; and in winter he is forced either to sleep or sit in the dark from four o'clock in the afternoon till his breakfast is brought next morning. His food is generally bad, and often scarcely eatable. Little is said about him in the establishment, and his case is kept in the dark as much as possible. In cold weather he often complains,

which is not strange, considering how scantily he is clothed. When he asks to be made warm, he is told to go to bed. The stove-door, after a little heat has been produced, is soon fastened by the house-servant with a padlock. Most persons there avoid speaking with poor Zezule, because he is a Protestant, and is regarded as a wicked and obdurate heretic. It is evident, from all his conversation, that he thinks, believes, feels, and prays in a thoroughly evangelical manner. Under all the injustice he suffers, God is his refuge and his strength. He cherishes the hope that by God's help, he may yet be rescued from his grievous confinement through the efforts of evangelical Christians in Germany and England; but he will not yield to despondency, though his shocking condition should be prolonged. He will not listen to any suggestion as to the recovery of freedom by turning back to the Romish Church; and he regards it as a very offensive impropriety, when any such thing is intimated to him.

All this is done in the nineteenth century! Who can say that the wolfish nature of Popery is changed, and that the sheep of Christ's flock are safe from her devouring jaws, when she has it in her power to make them her prey? What Christian's heart does not bleed for this long-suffering captive; shut up for so many weary years among hapless lunatics. It is a wonder that his own intellect remains clear and sound under such protracted suffering. Let him be affectionately remembered at the throne of grace, "being such an one as Paul the aged, and now also a prisoner of Jesus Christ." O Lord! let the sighing of the prisoner come before thee!

THE WORK AMONG THE MEXICANS.

THE following extracts from a letter of Miss Rankin, who is stationed on the Río Grande, in Texas, (on the confines of Mexico,) will be read with interest. She is at Brownsville, successfully engaged in teaching a female seminary, and in missionary labors of various forms. She needs the sympathies and prayers of the people of God, which, we trust, she will receive in large measure. She says:

"During the six months which I have been under the auspices of your Society, I have distributed more than one hundred Bibles and Testaments, and about *eight thousand* pages of tracts.

"I have at present *fifteen* indigent promising Mexican girls, connected with my school.

"The most persevering opposition of the priests, nuns, and Roman Catholics generally, have been brought to bear against my efforts; yet they have not prevailed against me. I have had most striking manifestations that the cause in which I am engaged is the cause of God, and that He will not only defend but prosper it.

"Although it is not my happy privilege now to report very striking evidences of conversions to Christ, yet I have satisfactory evidence, that the truth is making an impression, and will eventually produce the desired result. I feel assured, that a foundation is being laid, upon which a glorious superstructure may yet be raised, which will redound to the glory of God.

"Notwithstanding the vigilance of the priests, I feel confident that at no time during my labors in Brownsville, have I had such an influence for good over the Roman Catholics (Mexicans) as at present. I visit personally among their haunts on the Sabbath, and am uniformly most cordially received, and I gather from among

them a sufficient number to constitute a very good Sunday-school. Although this effort requires to be renewed upon each returning Sabbath, yet I feel that its importance and good results fully justify it. I spend a great deal of time in going among them, and using efforts, in one way and another, to scatter the light of truth upon their benighted minds.

"My affection for and interest in these Mexicans increase with my more familiar acquaintance with them. I believe the Lord has a people to gather out of them for himself, and I feel willing, and indeed esteem it my dearest privilege, to be employed as an instrument to effect such a glorious object. Mexico is surely to be redeemed from Popish delusion, and I can not but feel that these feeble beginnings for that land are destined to be carried on till the work is happily completed.

"P. S.—I have thought it might not be uninteresting to you to see a composition, written by a Mexican girl, thirteen years old.

"She proposed the subject herself, and wrote from information which I had given her and others, from time to time, in school.

"I have found it a very successful method of impressing my pupils with a sense of the value of the Bible, to call them to write something in respect to it.

"I have several similar specimens, which I might send, but will not consume your time by their perusal. This is sufficient to show you the susceptibility of the Mexican mind for improvement. When I came to Brownsville, four years ago, this girl could not speak or write a word of English."

The composition referred to above, is written in a fair and beautiful hand. It is free of blots and erasures, and indicates the possession of good taste and neatness on the part of the writer.

We make no corrections, but submit it to our readers as furnished by the child, that they may form their own judgment of the importance of sustaining an institution on the borders of Mexico, which thus trains indigent Mexican girls. We place upon it a high value. We see in it much of hope for poor oppressed and priest-ridden Mexico. But we submit the composition. Here it is:

"THE BIBLE.

"Although the bible was written by men, it may be regarded as God's book, for holy men wrote it who were inspired of God. The holy bible consists of the Old and new testaments. The Old testament was written in Hebrew and the new Testament in the Greek languages. The five first books of the Old Testament were written by Moses, giving the history of the Israelites, and God's dealings with his ancient church. The succeeding books contains the history of the different kings of Israel. The books that follow in the Old Testament were written by the prophets, holy men who write as God directed them. We find in them the prophecy of the coming of the Savior of the world, and the New Testament contains the fulfillment of that

prophecy. The four first books of the New Testament contain the birth, the life and the crucifixion of Christ for the sins of the world. The remaining books consist of the acts of the apostles, and their epistles to the different churches. The bible closes with the book of the Revelation, in which are disclosed the end of all things which pertain to this world.

"The beauty of the bible consists of the excellency of its teachings. Its words make us wise unto salvation. We there find explained our duty to God and to our neighbor. There is no other book which contains so much good instruction as the bible. It teaches children their duty to their parents and to each other. It tells us to remember the sabbath-day and keep it holy. It also teaches us that we should worship God and him only shall we serve. It says in the twentieth chapter of Exodus Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them, that hate me; And shewing mercy unto thousands of them love me and keep my commandments." ROSA FREYNO."

IRELAND.

THE PEOPLE AND THE PRIESTS.

Continued from page 206.

RELIGIOUS and politico-religious controversy is running high in Ireland.

Two great questions now excite and agitate the minds of religious partisans there, and the discussion of them is warmly maintained in England and Scotland, too. "The reformation in Ireland," in connection with "the Established Church Mission to Roman Catholics," has called forth a violent

hostility, organized into a powerful system by Archbishop Cullen and the priests.

The vexed question of the Maynooth College endowment by the British Parliament, has become a party question, in prospect of a general election; and men of war are on all hands buckling on the armor for a vigorous conflict, by the use of the platform,

the pulpit, and the press. The failure (after the success) of Mr. Spooner's motion regarding Maynooth, has aroused a strong Protestant sentiment demanding the total abolition of the grant. But there are many of the most vigorous opponents of Popery and of the Maynooth endowment, who shrink from the agitation of the subject as a parliamentary or national question, from the apprehension that English justice and popular influence will go all the length of the anti-State-Church Society, and declare for the abrogation of all state support of religion in Ireland, after the fashion of America.

In this connection the Protestant movement in Ireland has been subjected to severe criticism, some regarding it as in great part a political movement to save the Irish Establishment, and some denouncing it as a system of pauper proselytism.

The opponents of all state endowments urge the Maynooth question as follows:

Ought the Protestants of Great Britain to be compelled to pay for the support of Popery, by grants of money out of the public funds?

Is it right that they should be made to furnish means for training men for propagating doctrines which they abhor, and for extending a system which they deem hostile to religious, political, and mental freedom?

To these questions tens of thousands of voices will answer emphatically: "No! The Maynooth grant is an outrage upon our conscience, a curse to Ireland, and a premium to Romish arrogance and ambition, and we will give Parliament no rest until the grant is abolished!" So far, good! But do these parties reflect that Roman Catho-

lics also pay taxes, and that it is equally a hardship on them to be obliged to continue to contribute to the support of other sects who denounce their religion as heretical and superstitious? If the Episcopalian in England, and the Presbyterian in Scotland and Ireland, has his church supported by the state, in the name of fair play how can he deny to the Papist in Ireland the same privilege? They believe their systems to be true, and his false. He is of just the contrary opinion; and Parliament which equally represents, and is, in fact, composed of all three, has no right to take upon itself to judge between them. If it already endows the English and the Scotch churches, which are on many points opposed to each other, how can it object to endow a third which differs from both? On what principle of justice can any religious denomination which puts its own hands into the pocket of the Roman Catholic, think it a shame that he should have a single shilling out of theirs?

In 1835, Archdeacon Glover remarked: "The Established Church of Ireland is an anomaly to which the whole Christian world supplies no parallel; unions of eight or ten, or even more parishes, being consolidated to make up one rich living, that living without either church or manse, or Protestant congregation, its incumbent enjoying through a tithe-agent its large emoluments, and those emoluments wrung from a population who never behold the face of their minister, or hear from his lips one word of exhortation."

Although the efficiency of the established clergy has greatly increased since this testimony was given by one of their number, yet the injustice of

disendowing Maynooth, without disendowing the other sects, would not be thereby diminished. Nay, further, it is obvious that the increase of Protestantism in Ireland, by the labors of clergymen, for whose support the Roman Catholic is compelled to pay, only makes the wrong of withholding from Maynooth its annual state-endowment the more apparent and galling to the mind of the Irish Romanist, and at the same time it affords the enemies of Protestantism a pretext for saying that it can not be propagated without the influences of an iniquitous policy, and the dishonest use of money!

Let it never be forgotten that one object which politicians had in view in increasing the endowment of Maynooth was the perpetuation of the state-established Protestant Church. "The Irish Church," wrote the *Quarterly Review*, "is, we have no manner of doubt, the frontier pass where the Protestant establishment of the empire is to be fought for, saved or lost! and it is with the deepest concern we avow our opinion that, if a reasonable and honorable state-provision for the Roman Catholic clergy of Ireland be not adopted, the established Church of Ireland will be swept away."

In plain terms, it is necessary to bribe the Romish clergy with grants, that the Protestant clergy may continue to receive tithes! to help to spread Popery on a large scale, in order to maintain Protestantism on a small one! to throw a few scraps to the Church which Paddy loves, that he may no longer chafe at the plethoric wealth of that which he hates!

The revenues of the Irish Church amount to about £800,000, in addition to which it has received from the state, during the past half-century,

nearly £100,000 for the erection of churches and parsonages. Yet the returns a few years ago showed that there were over four hundred parishes, containing less than one hundred members of the Established Church, and many parishes in which it had not a single adherent. To the question whether any and what duties were discharged by the Cathedral dignitaries? the reply "*there are not any duties annexed*" was returned in the case of sixteen deaneries, nine precentorships, five chancellorships, seven treasurerships, two provostships, twelve archdeaconries, twenty-three prebends, and one canonry! "How, in the face of facts like these, can any Churchman, with a good conscience, ask the legislature to take away the few thousands a year granted for Maynooth, without, at the same time, admitting that the Protestant endowments should be withdrawn also? And how can any Irish Presbyterian who shares in the *Regium Donum*, and admires the Redeemer's '*golden rule*,' object to his Roman Catholic fellow-countryman dipping his hand at least a little way into the public purse? Abolish the Irish Establishment, and the Irish people will not complain of the extinction of the Maynooth grant; but redress the little wrong done to Protestants, and not the great wrong done to Romanists, and you will inevitably exasperate the latter, by seeming to make Protestantism a stalking-horse for oppression, and the scrupulosity of the Saxon a pretext for outraging the conscience of the Celt."

On the other hand, there are many who demand the withdrawal of the Maynooth grant, while they refuse to give up any of the national revenues of Protestantism.

On this side much vehemence is displayed, and some good men stand committed to a bold policy. Among them the Rev. Canon Stowell of Manchester, occupies the first position. He has issued an appeal to the nation, demanding a political restoration of "Protestant Supremacy," in order to resist the encroachments of Rome.

These proposals have aroused all the energy of the Romish clergy in Ireland, and called forth from Archbishop Cullen the announcement of a regular crusade in two pastorals against "the proselytizers."

His lordship is full of pious wrath and horror, and plainly admits that the "heretical emissaries" have been making deep impressions on the ranks

of the faithful. Some striking passages from these "Pastorals" have been given in former numbers of this Magazine. After speaking of the organization of a large general committee to "check the progress of proselytism," the Archbishop utters the following entreaty:

"We exhort most earnestly all the excellent confraternities, the various admirable associations of gentlemen and ladies of St. Vincent of Paul, all other religious societies, and all zealous Catholics to co-operate in this good work, and to UNITE IN DEFENSE OF THEIR HOLY RELIGION."

Such are the sounds of battle, the war-cry of a terrible pass of arms, in which *both parties must try their strength.*

To be continued.

ARE MISSIONS FROM THE HEATHEN POSSIBLE?

We have been led to put this question by observing, a few weeks ago, what certainly was a novelty in one of our secular newspapers. In a celebrated journal of the day, whose columns are often consulted with reference to political and commercial matters, our attention was attracted by a heading, in rather prominent characters, as follows: "The May Meetings." Curious to see what should be said of the Missionary Enterprise by such an authority, we read the article, which ran thus:

"The Missionary operations of England are on a colossal scale; the four great Missionary Societies levying and expending annually a revenue exceeding that of some European kingdoms. The system of English Missions is indeed a 'great fact'; yet there is a strange fancy that sometimes haunts us while listening to Missionary orations. Christian England plumes itself upon sending teachers of its faith to Mohammedans, Hindoos, and Chinese. How would Christian England feel if these peoples were to return the compliment? What reception would a band of Missionaries sent to England by the Ulemah of Constantinople, or the Brahmins of Benares, or the Sacred College of Pekin, experience among us?"

Whatever reception we might give their doctrine, we should take care to show no disrespect to their persons. Provided they kept the peace and submitted to the laws, they would be permitted to retain and express their opinions unrestrained by fetter or dungeon. But are we likely to be so visited? Is such a thing possible? We answer, in the first place, that the whole past history of Paganism, does not furnish us with a single example of a purely missionary enterprise. Heathendom has originated no missions. The votaries of each system have been content to enjoy their own light, and have never originated any scheme for diffusing light over the earth. There is in Paganism a ponderous immobility. Christianity alone is aggressive. We may be reminded of the Mohammedan conquests as an exception to what we now say. It is true that the propagation of the Prophet's faith accompanied the diffusion of the Prophet's dominion; but that faith was propagated for the sake of the dominion that was

founded upon it. It was not propagated for itself, or for the sake of enlightening and saving men. The Koran was simply but another sword wielded by Mohammed for the erection of a temporal empire. When a band of missionaries shall arrive from Pekin or Constantinople simply in the character of preachers, and patiently, in the midst of privations and discouragements, shall try to convert us to the worship of their gods, a new thing will have happened in the earth.

In the second place; there is no inherent capability for diffusion in Paganism. We speak now of its individual systems. One system may flourish in this country, another in that; but there is no fitness in any one of them for universal diffusion. They must, from their very nature, be local. They all depend on some peculiarity of climate, or are linked to some national custom or tradition, and so are tied to the soil where they grew. You could not transplant Brahminism—it must be near its own Ganges, and would die were it removed from it. The same may be said of Buddhism. Christianity alone has a capacity for universal diffusion. It alone can exist in all the quarters of the globe, and among all the races of mankind. In this we see a striking proof of its divinity. The Paganisms are of the earth, and, like the rest of earth's productions, are found only within certain latitudes. Christianity is of heaven, and, like heaven's light and heaven's air, is meant to encompass the globe.

But, in the third place, there is no moral power in the votaries of Pagan idolatry to propagate their faith by mis-

sionary enterprise. The thing not only has never happened, but never can happen. Granting that they believed that it would be for the world's good that it should be converted to their faith, they have not, and can not have, that love for the world which would lead them to use the means of so converting it. To suppose these people in Asia to do that of which this writer speaks—to suppose the Ulemah of Constantinople, or the Brahmins of Benares, or the members of the Sacred College of Pekin, to send missionaries, at their own expense, across the sea, for the sole object of converting us to their religion, is to suppose that they are no longer Mohammedans, no longer Brahmins, no longer Buddhists. It is to suppose that they are already actuated by the all-embracing and all-impelling benevolence of the Gospel—that they are already Christians. Was it ever known, was it ever dreamed of, except among Christians, that at their own expense, and at the cost of the privation and suffering which such an enterprise would entail, men have been sent to the uttermost parts of the earth for the pure, simple, and unselfish purpose of propagating the religion in which they believed? Self-denial, the child's subscription, the widow's mite, the martyr's death, are not the attributes or attendants of Mohammedanism and Buddhism. These are found only in connection with Christianity. The love in which missions have their rise, the patience and courage and hope in which they must be carried out, can come only from the Cross.—*From Home and Foreign Record of the Free Church of Scotland.*

ANOTHER WITNESS.

To one of the documents from which we have derived the account of Zezule, given in another part of this Magazine, occurs the name of Francis Yezbera. He too was formerly a Romish

priest. He was stationed as such at Skutsch, the native city of Francis Zastera, now a beloved missionary of ours to the German Catholics of New-York, at the time when the latter was

suffering imprisonment for embracing the Protestant faith.* He visited Mr. Zastera in his confinement, and spoke to him in a very sympathizing manner. The good man had already begun to cast off the Papal shackles. He was a very able and popular clergyman, and his going over to the Evangelical Church can hardly fail to awaken much reflection in that thoroughly Popish town. Within three years, that place has furnished three

priests, to become witnesses to the truths of the Reformation. One is the celebrated Dr. Nowotny, who is cousin to Mr. Zastera; another is Mr. Zastera himself; and now the third is Mr. Yezbera, who, at our last advices, was with Dr. Nowotny at Petershain, in Prussia. Thus the good work, to which we referred in our August number, goes on among the Bohemian priesthood. God be praised!

CANADIAN POPERY.

ON the sixth day of July last, it being Sunday, Count Charbonnel, the Romish Bishop of Toronto, a most violent Ultramontanist, read a pastoral letter from the altar of his cathedral, denouncing by name four gentlemen who were present, and who are members of the administration of the Canadian Government. These gentlemen had intended to be very meek slaves of the Bishop; but it seems that they did not, *in the performance of their official duties in the Provincial Legislature*, carry out the wishes of the impetuous ecclesiastic as zealously as he wished. He wanted laws passed for the establishment of separate Romanist schools at the public charge, and to permit priests to extort legacies from the dying under the pressure of spiritual terrors. For not helping him to effect these measures with a high hand, these unfortunate gentlemen, though leading members of the government, had to submit to hearing themselves solemnly excommunicated.

The high altar, instead of being a

source of blessing, is turned into a sort of cursing battery. This sort of canonical artillery may roar most terribly, even when the civil arm can not be called in to smite with the sword of secular power. And so a sort of artificial purgatory is fired up ecclesiastically for Messrs. Couchon, Cartier, Lemieux, and Drummond, because they would not vote in the Provincial Parliament, that Protestants should be taxed for separate schools for Papists; and because they would not vote against a law requiring a guarantee, previous to the payment of a legacy to a priest, that the person who bequeathed it was, at the time of doing so, of sound mind enough to know what he was about. All this they did against the express command of the prelate. But the Pope is God's vicerent on earth, and the Bishop is the Pope's vicerent. Therefore these men have rebelled against God, and are in a state of mortal sin, and hang on the brink of perdition. Their oaths of office, their duty to their constituents, to the constitution, to the country, and to their own conscience, all must go for nothing, when opposed by the para-

* See "A Brand from the Burning." This Magazine, vol. VI., p. 406.

mount claims of Churchmen. If legislators are to be subject to such dictation, their office is useless. They can only record the decrees of the Church; and it will be better and simpler, to let the Church do the whole.

PETTY PERSECUTORS.

WE read in the *Economiste Belge*, a Catholic journal, as follows: "We have learned a fact which shows how much the essential liberties inscribed in our Constitution have yet to do ere they can find a place in our manners and customs. There has gone on for some time, in Ghent, a very active Protestant propagandism, which has gained a considerable number of converts among the working-class. We can well suppose that the Catholic clergy would be moved at the desertion of any members of their flock, and we should strongly approve of their opposing their own propagandism to that of Protestantism.

"But instead of having recourse to this legitimate and wholesome course, what have they done? They have begun by appealing to the brutal violence of the rabble, stirring them up against the heretics, just as if we were still in the middle of the sixteenth century, and it were now expedient to treat the "stealers of souls" to hard kicks, [*coups des sabots*.] Such, at least, is the burden of a pious song profusely scattered in the populous quarters of the city of Ghent. Nevertheless, the mob has not been excited; for, thank God! we are not living in the fine times of the Duke of Alba. The people have kept their wooden shoes to themselves, and the Protestant propaganda continues its work. And now, what next? Having failed to stir up the masses, they have applied themselves to the manufacturers, a number of whom have

been solicited to drive from their shops the workmen who take part in the Protestant assemblies.

"We are bound to state, to the honor of the manufacturers of Ghent, that they have not yielded to this pressure upon them. Some, we know, have answered, with abundant correctness and good sense, that they had never pried into the religious opinions of the laboring class, and that they could not but deplore as Catholics, that their laborers should go to the preachers, but that they must regard it as an unjust and odious measure to force them to return to the mass by depriving them of their livelihood.

"We learn from the *Chrétien Belge*, that events of a graver kind have occurred at Weert-Saint-George. A band of men and women have assailed at night, the chapel and the dwelling of the evangelist, and, in the midst of furious cries and menaces, proceeded to demolish the latter, when a neighbor fired a gun-shot into the air, and put them to flight. The local authorities were notified of the depredations thus commenced, but there is reason to fear that they will take the authors of these violences under their tacit protection, as they have done on other occasions. Many times already have our friends, in the vicinity of Louvain had to suffer the brutalities of their enemies. Each time the authorities have received notice of these things, but they have contented themselves with giving assurances of protection hereafter!"

THE BIBLE DEFENDED BY THE *OBSERVATEUR* AGAINST THE *UNIVERS*.

IN its number for the first of June, the *Observateur Catholique* holds up, in these terms, the aberrations of the *Univers*: "It incriminates a discourse pronounced before the Bible Society, by M. Guizot, and cites the following expressions, among those at which it chiefly takes exception:

"We have full faith, on the one part, in the divine origin, the divine inspiration of the sacred books, and, on the other part, in their efficacious action, their saving power upon the soul of man. How is it possible not to believe in the moral efficacy of the Old Testament and the New, if we believe in their divine inspiration? How is it possible not to have confidence in their effect upon the man, if we believe that they came from God?"

"The *Univers* sees in these pompous phrases lurking insinuations against the Catholic Church, and a disposition to keep up the fanaticism of the Protestant sects against her. Thus, according to the theologian Léon Aubineau, the Church forbids the reading

of the Holy Scripture; and it is to become a rebel against her laws, a fanatic, heretic, schismatic, devoted to everlasting damnation, if one should read or study the sacred writings, or maintain that a special grace is connected with their perusal. Just look at it! This theologian, doubtless, is ignorant of the fact, that the Holy Scripture has always been the daily bread of the faithful, and that the primitive Christians chose rather to be exposed to tortures and to suffer martyrdom, than to give up the Holy Bible. They wished that these writings, after having been their consolation and strength while they lived, should be placed upon their bosom in the grave. The Fathers of the Church, Saints Jerome, Augustine, Basil, Chrysostom, and so many others, never ceased to urge the reading of them upon the souls intrusted to their care. The pastoral instructions and sermons of these Fathers are but expositions and paraphrases upon the two Testaments."

PROGRESS OF PROTESTANTISM IN PRUSSIA.

THERE are some millions of Papists in this monarchy, though a large majority of the population is Lutheran. The Jesuit print at Paris, the *Universe*, is all the time declaring that Protestantism is dead in Germany, and everywhere else. But sometimes it forgets its cue, and some very singular admissions escape from it. See what it says of Prussia, in its number for July 1st: "In all the Catholic cities, as it appears by the

statistics, the number of the Protestants is increasing in a frightful manner. Dusseldorf, which used to be altogether Catholic, now numbers seven thousand Protestants. There is a certain parish at Cologne, which now counts scarcely any Catholics." Alarmed at results like these, the *Universe* winds up its article with a cry to its Prussian co-religionists: "Wake up! for the enemy is not asleep."

DEIFICATION OF THE VIRGIN MARY.

A HIGHLY popular Catholic writer, the Abbé Mullois, has just published at Paris "A Popular History of the War in the East," wherein the following passage is to be found, (Première Serie, p. 31 :) "Bear in mind, that the Holy Virgin, in becoming the mother of the Creator, became sovereign

over all creatures — sovereign not merely in name, but in reality, in such sort that Mary is able of her own mere will and pleasure to suspend and reverse the laws of nature, and to work all the miracles she will, as she will, and when she will."

 WORSHIP OF THE VIRGIN.

In the *Observateur Catholique* of July 1st, we read the following sentences: "Over a shop near *Notre Dame*, in Paris, is the sign, *A la grâce de Marie!* We are acquainted with the invocation, *A la grâce de Dieu!* which is very Christian, seeing that it proclaims our need of divine succors in working out our salvation. But the invocation, *A la grâce de Marie!* what does it signify? Has Mary a

grace peculiar to herself, and necessary for us? Behold *Marianism* is spreading into the domain of the shopkeepers. Are we not on the very borders of absurdity and mystical impiety? They have imparted to the people a tendency truly *idolâtrous*. When will the depositaries of authority and the witnesses to the faith of the Church deem it proper to rear a dike against this torrent?"

 CATHOLICISM CONDEMNED BY CATHOLICS.

THE following is taken from the announcement of a book published by Messrs. Bordas-Dumoulin and Huot, upon *Catholic Reform*:

"This book is the *programme* of a religious revolution. It aims at the radical reform and regeneration of Catholicism.

"Catholicism is, at the present day, unknown and disfigured. It has been made so by its blind chiefs, and also by its fanatical defenders, who have made it a system for imbruting the mind and enslaving the conscience.

They place in the middle ages their political and religious ideal. It is toward the middle ages that they are striving to lead back the generations. This is what so violently repels the spirit of our times, and inflames a mortal hatred against the Church.

"Messrs. Bordas-Dumoulin and Huot aim to defend Catholicism after another manner. They labor to free it from the abuses and corruptions of the middle ages, and restore the primitive purity. They combat its errors, its despotism, its superstitious and

idolatrous practices. They depict in strong terms the decline of the Church, of which they trace the beginning to the reign of Constantine, the period at which Catholicism became the religion established by law, and consequently became unspiritual and persecuting. But alongside of the evils which for ages have so completely perverted the institutions of Christianity, they point out the means of safety, and of a new birth for true and primitive Catholicism—of CHRISTIAN CATHOLICISM.

"Establish, say they, in all states, complete freedom of worship, agreeably to the Gospel; abolish all the political power of the Popes and the clergy, and every relic of theocracy and intolerance; replace liberty in the Church, where she had her birth-

place; restore the canonical elections; give back to priests and laymen the rights too long wrested from them; revive religious life and ecclesiastical science; extirpate from education, morals, and worship, the influence of the Jesuits, their false and immoral doctrines, and the profane novelties of which they have always been the promoters, and which seem to have been of late officially consecrated by, the heretical proclamation of the Immaculate Conception; oppose everywhere the pharisaic spirit, the spirit of domination, and of superstitious ignorance and grasping ambition, by the evangelical spirit, the spirit of liberty, of enlightenment, and of charity; this, in its look and bearing, is the reformation which is called for by Messrs. Bordas-Dumoulin and Huet."

A RELIQUARY.

WE have before us a reliquary, containing three minute fragments of bone, said to have once belonged to the holy corporations of St. Bonaventura, and a brace of canonized virgins. This saint is famous as the author of the Psalter of the Virgin Mary, which consists of the Book of Psalms, so altered as to put the name of Mary instead of that of God, wherever the latter occurs. For example: "The heavens declare the glory of MARY, and the firmament showeth *her* handiwork." This idolatrous book is a favorite devotional manual in Italy, where some fifty editions have been issued. The scraps of bone are secured to a piece of velvet, and with them are inserted nine little mystical figured ornaments, in brass and silver. There is an

osseous scrap of St. Bonaventura, father and doctor; another of St. Agnes, virgin and martyr; and a third of St. Cæcilia, virgin and martyr. Besides these, there is a small piece of a waxen Agnus Dei, which is periodically manufactured at Rome with many ceremonies. These relics were procured at Rome, and sent to a lady in Ireland, by whom they were brought to this country. She was accustomed to say her rosary of prayers to each of these four relics day by day. But God has now enlightened her eyes, and opened her heart. She has renounced these vanities, and has joined an evangelical church in this city. Henceforth, her prayers will be offered in the Spirit, to the Father through the Son.

Along with the box came an authen-

tifying document, of which we give a translation :

"FR. JOSEPH MA. CASTELLANI, OF THE ORDER OF EREMITES OF SAINT AUGUSTINE, BY THE GRACE OF GOD AND OF THE APOSTOLIC SEE, BISHOP OF PORPHYRIE, PREFECT OF THE APOSTOLIC SACRARIUM, DOMESTIC PRELATE OF OUR MOST HOLY LORD, AND ASSISTANT AT THE PONTIFICAL THRONE.

"To all who see these letters, We testify, that we, for the greater glory of Almighty God, and for the worship of his saints, have donated sacred particles of the bones of Saints Bonaventura, Bishop, Doctor, and Cardinal; and of Agnes and Cæcilia, virgins and martyrs, taken from authentic remains, which particles we have reverently placed in a single box of brass, washed with silver, and of oval form, protected by a glass, secured within by a silk cord of red color, and sealed with our seal impressed upon wax tinted

with vermilion; power being granted to the owner of retaining them for himself, of giving them to others, and of exposing them in any temple, oratory, or chapel for the public veneration of faithful Christians; wherefore We have granted to him this testimonial subscribed by our hand, and confirmed by our seal.

"Given at Rome, this eighteenth day of the month of January, in the year 1848.

"F. J. MA. EP. PORPHYRIEN. [L.S.]

"BARTHOLOMÆUS VALL., Deputatus."

At the head of this precious document, which is a printed form, with blanks filled in by the pen, stands a wood-cut of the Cardinal's arms, surmounted by a cross, and over that his official hat. The arms are also exhibited on the seal stamped at the bottom.

What sort of a trade is this to drive!

FOREIGN FIELD.

GENEVA.

THE Evangelical Society of Geneva held its anniversary in the latter part of June. This Society, which is aided somewhat by us, and which we should be glad to aid with a very large subvention, if we had the means, employs thirty-five laborers in twenty-five stations, mostly in France. In that country, as was stated in the anniversary meeting, about a hundred Bible colporteurs are employed. From one of these a French soldier lately returned from the Crimea, purchased forty Testaments, that he might present them to his comrades. This he did in token of the peace and joy he

had found in reading the book in the camp.

ITALY.

At Florence, the scene of so much persecution under color of law, there is an evangelical church of one hundred and twenty-five members, which is receiving constant additions. Thousands of the people there are reading the Scriptures with increasing earnestness. The government of the archduke Leopoldo is obliged to wink at this, for fear of the intervention of the British Cabinet in case persecution is renewed. One accused person, who is at large on bail, asked the public

prosecutor why his case was not brought on for trial. "Oh!" said that functionary, "you have too big dogs to bark for you!" The Italian Committee at Geneva is getting out an edition of ten thousand of Diodati's Italian Bible, and they well know by what means they can circulate them through the Peninsula. The Waldenses are soon to have a press at La Tour, having never till recent times been permitted to have the use of that powerful engine.

FRANCE.

WE have recently received several communications from the Evangelical Society of France, which are so interesting that we greatly regret that we can not find room for them at large on our pages. They are mostly occupied by details of the reopening of the chapels which had been so long closed by the public authority. They say: "God has been pleased to grant signal success to our exertions in vindicating the cause of religious liberty. The struggle has lasted nearly four years, and has resulted in obtaining most of what we asked for." Still there remain local difficulties in some places, the removal of which must be a work of time and patience. The government has not repealed the oppressive laws, but has only relaxed the rigor of their application. The letters say: "The duty of patience is the more incumbent on us, as we know from experience that all these delays, trials, and difficulties have not in the least impaired the general condition of our work. Though public worship has been prohibited for three or four years at some of our missionary posts, the people have never been deprived of

religious ministrations and means of edification. Worship has not been actually suspended, and our persecuted friends have never ceased to assemble, more or less secretly, to pay their worship to God. These very difficulties have tended to strengthen their faith, and their steady though humble course has greatly concurred in the success we have achieved. Our missionary stations in the Haute Vienne, much as they have been tried, are now as flourishing as ever."

LYONS.

WE have received a recent report from the Committee of Evangelization at Lyons, signed by the four faithful pastors there. It is replete with interest, and we give a few of the facts it rehearses.

After a moving account of the desolations wrought by the recent floods in Eastern France, it is said: "Since our last report fifty-four new members have been added to the Church. Nor is this the only perceptible result which marks the real progress of the kingdom of God. Miss V., from her childhood, had attended the evangelical school, and heard conversation about the Gospel, but was at last withdrawn by her parents, who had her taught in the Roman Church. She made her first communion, and lived a number of years in a state of complete indifference. She was led into the grace of God by a severe dispensation of divine Providence. In consequence of a severe illness, she had to submit to the amputation of a limb. Condemned to repose, she sought in reading a relief from the tedium of solitude. She read over and over a Bible she had long neglected.

Her conscience was roused, and she was soon enforced to say: "I came at last to the knowledge of my sins. I felt the sting; but God did not leave me long in this condition. He led me to find in Jesus Christ the salvation I sought." She is one of the recent converts, and her earnest piety makes its influence felt in a large manufactory where she is employed. God has made her, in some degree, the means of the conversion of her aged father, a man of very energetic character. On his death-bed he gave a strong and lively testimony of his faith. "I saw hell," he said, "opened at my feet. During my long life I had slept without concern on the brink of the gulf. But God said to me, Awake, thou that sleepest among the dead, and, all trembling, I fled to Jesus Christ."

An old soldier has freely embraced the Gospel. While serving in Algeria he noticed that his sergeant-major read constantly in a small book. He felt a curiosity to know what book it could be. One day, in the absence of the sergeant, he stole a glance at the little book. It was a New Testament. He eagerly read it, surprised to find so great a charm in a volume of which he yet understood but little. By and by the sergeant wanted to know what had become of his New Testament. The soldier avowed the act of taking it, and craved pardon. The sergeant, happy to see his book so well appreciated, bestowed it on his comrade, who now became its rightful possessor, and continued to read it. Returning to Lyons, being still but little enlightened, he wedded a Romanist, and for a time relapsed into religious indifference. But the seed was not wholly choked, and soon began to bear fruit. He resumed the perusal of his Testament,

and was conducted to the evangelical church by one of its older members, and has become an interesting and precious Christian. His wife, formerly very devout in her fashion, now walks decidedly in the good old way. She long repelled what she regarded as a new religion. One day the thought occurred to her, to compare the New Testament of her husband with a Catholic version which a pious Jansenist lady had bequeathed to her in dying, with an earnest exhortation to read it. Astonished at meeting very little difference, a heap of prejudices vanished from her mind, and she has ever since gone with her husband to the Protestant worship, and her mother goes with them.

The manner in which this soldier was induced to read the Gospel resembles another very hopeful case. A sister in the church was quietly reading her New Testament by an open window. She was observed through a neighboring window by a Catholic lady, who, being taken sick a few days after, sent for the sister to take care of her. "What were you reading the other evening so attentively?" asked the lady; "can you not lend me the book to divert me somewhat?" Her husband has also read that New Testament and some religious tracts; and both of them have derived great benefit from what they have read.

Some pleasing instances are given of converts, who, in the face of opposition and menace, continue faithful to their convictions, and earnest in their attempts to diffuse the truth. One young woman who, some time ago, was with difficulty prevented from terminating her wretched life by suicide, has now consecrated it joyfully to the service of God. Herself a brand

plucked out of the fire, she now burns with a holy desire to lead other sinners to the foot of the cross. She makes excursions into the country to scatter Testaments and tracts. Her life has been threatened in the prosecution of this good work; but she continues in it unharmed, being protected unto this day. She often stops at a cottage-door to ask for a glass of water, that she may have an opportunity to announce the Gospel. She thus, one day, in a short time, swallowed six 'tumblers' full, which was something of a surfeit. Thus Jesus said to the woman of Sychar, "Give me to drink;" simply that he might give her in return the water of life. Will He who will reward the cup of cold water given in his name, forget to recompense that which is begged for his name's sake?

This young woman first came to the knowledge of the truth in the Protestant infirmary at Lyons. The blessing of God visibly rests upon this house, which is always full, and not large enough for the demands made upon it.

It is in the hands of persons admirably qualified. During the last half-year there have been many conversions among the patients. Among them was a poor German woman, who was completely ignorant of Christian truth. By degrees her mind and heart were roused, and she hungered and thirsted after righteousness, and Jesus kept his word with her. Just at the close of her course, another patient, in a bed near her, fell asleep in Jesus. The poor German said, in a very peculiar tone, "I am jealous!" and when asked why, she added: "Ah! I had hoped to see my Saviour before this friend; but she has got to him before me." It was but a little while, however, before she joined her happy friend in the presence of the Lord.

The number who come to hear the Gospel becomes every day larger and more attentive. The reports from the mission-stations are highly encouraging. The Committee of Evangelization of the evangelical church at Lyons need greatly to be aided in their prosperous work.

HOME FIELD.

NEW-HAMPSHIRE ASSOCIATION.

THE General Association (Congregational) of New-Hampshire held its Annual Sessions in Exeter of that State, commencing on Tuesday, the 26th of August. The denomination was well represented. Besides the usual ecclesiastical business, various benevolent societies received the attention of the body. It was gratifying to see devotional exercises and services immediately connected with charitable

institutions, allowed so large a place in the programme of the proceedings of the meetings, as was allowed there; and we can not but hope for valuable fruits from it. It would doubtless have a happy effect upon the cause of our common Christianity, if all the ecclesiastical bodies of the land would give more prominence than is usually done, in their convocations to such, or similar exercises.

It was our happiness to attend the

meeting of the Association, and among other things to represent briefly the operations, the present position, and wants of the American and Foreign Christian Union, whereupon the following paper was unanimously adopted, namely :

"Whereas, large portions of the nominal Christian world are overrun by the errors of the Greek and Roman apostasies, and their inhabitants are involved in great moral darkness, endangering their own salvation, and greatly hindering the progress of the work of evangelization among the Mohammedan and Pagan nations; and

"Whereas, in the judgment of this Association, the appropriate remedy of these evils is the propagation of a pure Christianity in the parts corrupted; therefore

"(1) *Resolved*, That the American and Foreign Christian Union, whose object is to promote and diffuse a pure and evangelical Christianity wherever a corrupted Christianity exists, meets the cordial approbation of this General Association.

"(2) *Resolved*, That in view of the success, that has attended the labors of this Society since its organization, and of the many wide and inviting doors of usefulness that are now open among the Papal population of this hemisphere, and also in the eastern, for the introduction of Evangelical Missionaries, the friends of Protestant and Evangelical truth are loudly called upon to put forth vigorous and increased efforts, suitably to occupy these places, now providentially opened.

"(3) *Resolved*, That to encourage the Board of Directors, and enable them to go on with the work intrusted to them, this Association recommend to the churches in its connection, to take up and forward to the treasury of the Society effective contributions."

MISSIONARIES AND THEIR LABORS.

AN excellent itinerant missionary in one of the counties of New-England, among the Irish Romanists, says :

"I am not able to report as large an amount of labor performed this month, as formerly, on account of sickness of myself and of my family. But I have travelled 118 miles, visited 189 families, and 9 schools, and addressed 108 scholars on the subject of morals and religion. I have given 4 Testaments to such as needed them and would make good use of them; also a good many tracts.

"Several of these people I have visited a number of times. I have succeeded in getting three intemperate persons to sign the temperance pledge. I find on inquiry, that my labor in many cases has not been useless. For example: The Roman Catholic woman, to whom I gave a Bible last year, has kept it, and her husband also reads it often, as well as herself. The young Catholic man, whom I induced to sign the temperance pledge last year, has kept it faithfully, and many to whom I have given tracts and religious instruction, now accost me kindly and seek for other tracts and religious books. On my way to a neighboring town, I was accosted by a little boy who knew me, and said: 'Did you stop at my father's?' When I had answered, he said: 'I have read all the books you gave me, and observed all the rules: will you, please sir, to give me another tract?'

"Thus the good seed is manifestly taking root."

The missionary in his report gives a narrative of his labors in several villages, in all of which he finds evidences of the advance of evangelical truth with some Romanists, and an unusual activity with the hierarchy to hinder its progress. He says in regard to one village :

"In — I was quite discouraged, for almost all refused to take tracts from me. Some scoffed, but I observed that the children seemed glad to see me. They listened kindly and attentively to my address to them in the school, and I trust that they

received impressions that will not soon be forgotten.

"In — a Roman Catholic woman who excused herself from attending evangelical worship on the Sabbath and other days, because of a want of suitable clothing, in good faith apparently expressed a desire to attend, if she had but the clothes needed. The clothing was procured and given to her, but through threats of violence she has not yet fulfilled her promise.

"I gave a tract to a young Roman Catholic man. He looked at it a while and handed it back, saying in all sincerity: 'I dare not read it.'

"A Catholic woman, who on a former visit had partly agreed to take a Bible, refused on this occasion to take it, saying, she should have to confess it to the priest if she took it."

Thus the priests are striving to keep their power over the people by depriving them of the Holy Scriptures, and of all evangelical instruction.

The following is from the diary of another missionary in another county in New-England, who labors among the Irish Romanists. It discloses the spirit of the Romish priesthood in regard to the Scriptures, and the spiritual and religious welfare of their deluded followers. They hate the Scriptures, and evidently desire that their followers should be kept in ignorance of their precious truths.

"One Catholic man told me, that when he lived in Connecticut, he had a Bible and some other religious books, which he used to read with delight, and his wife, who can not read, wished to have him keep them and read to her. There he was accustomed to attend Protestant meetings, and he likewise induced several Irishmen to attend with him; but that the first time he went to confession, the priest rebuked him for attending meeting, and forbade his attending any more, and told him to give up his Bible and books;

with which he felt bound to comply, and so left them all behind.

"I offered to give him another, but he said it would be of no use, as the priest *would forbid* its use the first time he confessed.

"I told him that inasmuch as the Bible is the revealed will of God, and by his infinite authority He had commanded him to search it, and furthermore to teach it to his children, it certainly could be no crime to do so, and hence he was under no obligation to confess it to the priest, since *Jesus Christ* and not his priest was to be his final judge.

"And where," said I, 'do you suppose your priest will be in the day of judgment?' 'Well indeed, sir, I suppose by my side, to confess his own sins,' was the reply. I offered him a Bible again, on condition that he would read it in his family every day, to which he then gave consent, and I presented the Bible."

Another missionary in one of our Western cities writes:

"The universal silence which pervades the doings of Romanists at this time is not by any means to be viewed as a sign of inactivity on the part of the Bishop of the diocese, or that of the numerous 'Orders' which have their existence in the city and suburbs. Popery never sleeps at her post of duty. Her silence is more to be dreaded than her open warfare, or the bellowing of her bulls. In the latter case our danger is not so great as in the former. It may be said of her watchmen, though not in the Scripture sense of that promise, that 'they see eye to eye.'

"The ramification that is going on under the influence of the priesthood, and by means of the different 'Orders' which have been the bane of Europe, but in this country are permitted to luxuriate like 'the bay tree,' is acquiring strength and vigor in our midst. I am assured that almost all females in Rome's connection in this community, are members of one or other of the 'Orders' of the great Mystery.

"It is difficult to labor among them. They hate the Scriptures and dread their contents more than the burning flames. They are immured in worse than savage ignorance. Priestal proscriptions of the Bible have reared up walls to the very throne of the Most High, insomuch that the poor, infatuated, priest-ridden masses have only to look to their so-called spiritual guides, and to the rules of their respective orders, and commit the keeping and salvation of their souls to these.

"The young of both sexes are initiated as Sodalists of Mary and Sodalists of Jesus. The worship of Mary is greatly on the increase. Among her numerous titles, that of 'Mary of Mount Carmel' is, perhaps, the most attractive, and this Order, it appears, is extending its influence under her patronage very much of late. The 16th of July is on the Roman calendar set apart to celebrate her worship as the Blessed Lady of Mount Carmel, and it was most scrupulously kept in all the churches and chapels by the votaries of the Order.

"An editorial appeared in the Catholic newspaper of the 18th, showing the progress which the Order has made in the diocese; the writer indulging the hope that 'a great addition to its membership must follow the services of the 16th of July.' He intimates that the young of both sexes should enroll themselves among the votaries of Carmel's Queen, and have the insignia of the Order worn about their shoulders as a preventive, not only from hell; but by its Sabbatine indulgence, a guard against the flames of purgatory. He teaches that should any member of the Order have to suffer the purgatorial fire, Mary shall come to console them, and on the Saturday next after their death, release them, and cause them to enter upon their heavenly rest.

"In the course of my visitation this month I met with an aged widow who is a Carmelite and a saint in the Order; for she has in her day converted four persons to the faith, and has worn the scapular for many years. She possesses a Bible, and in the course of conversation, she re-

peated many of the promises made to the Church, as the spouse of Christ, that 'the gates of hell should not overcome her, that she was the pillar and ground of the truth, and that she could not err in doctrine.' But as she spoke of the Church in general terms I assented to all she had said. At last I asked what were her thoughts with regard to 'the Church' to which such precious promises were made, or to *what* Church were they made? Her answer was short and to the point, that they were made to the 'holy Catholic Church of Rome.'

"I told her that I understood the Church to signify all truly converted persons who believe in Christ and rely upon the merits of his atonement for their acceptance of God—that our being members of a Church without a change of heart, and without a scriptural and saving knowledge of the way of salvation, was one thing, and to be *such* a member of 'the Church of Christ' as He will acknowledge on the great day of judgment is another thing.

"I repeated sundry texts of Scripture to prove what I said, and appealed to that book which she said she had in her possession. The Church of Rome, apostolic succession, priestly authority and power were introduced. I found my efforts to convince her would be entirely useless. Her hope of acceptance was the merits of her good works, and she now was living in the odor of sanctity.

"I called upon another family two or three doors from hers. There were four females in the house, and a person whom I took to be the husband of one of the ladies, sitting on a bench resting himself. After some general remarks I introduced the subject of religion. I offered some tracts, which were refused. One of the females said that they had a religion of their own, that it was the true religion, and that they were not going to give themselves the least trouble about what they believed to be false. Your religion, sir, is only a 'new thing,' about three hundred years old. Luther and Calvin were

the founders of it. You are perfectly right, ma'am, I said, in not troubling yourself about what you consider, after a fair investigation of the subject, to be false. But the danger is in taking up a false report upon mere hearsay. The Apostle Paul advised the members of an apostolic church, saying: 'Prove all things; hold fast that which is good.' I should suppose that you have acted upon this good advice, that you have proved the truth of the religion you profess, brought it, and that which you denominated false to the test of Scripture, to be proved by what saith the Spirit of God therein. Luther and Calvin were good men, and still what they had taught and written would be unworthy of belief unless it was agreeable with God's word. They were not the founders of what you call our religion; they were only the chosen instruments of God to revive that which Christ and his apostles taught as doctrines according to godliness.

"You Protestants, said another of the company, do acknowledge our Church to be the true Church. I was not aware of that, ma'am. How do we acknowledge that? I will tell you that, sir. You receive our creed and teach it to your children. One of the articles says, I believe in the holy Catholic Church. It does not by any means follow, ma'am, that because of our reception of the creed, and our belief that there is a holy Catholic Church, that we believe or acknowledge the present Roman Church to be either the true or the holy Catholic Church of the creed. The article to which you have referred does not say the holy Roman Catholic Church, and even if the word Roman was to be found in that article, which I wish you to remark is not, we could not credit it for this reason, that we could not find that expression in the word of God. The holy Catholic Church is composed of converted sinners, effectually called and justified by an act of God's free mercy and grace. God takes these converts from among all the nations of the earth to whom the Gospel is preached.

In the existence of this Catholic Church I believe. Men may give names to the churches to which they belong, but the question is, does God acknowledge them by these names. The Mormons call themselves the church of the 'Latter Day Saints' when they ought not to be so called. My friends, I said, you and I are sinners exposed to the wrath of God, The name of a church will not save us; our connection with a church will not save us. Christ says, Except a man be born again he can not enter the kingdom of heaven.

"The man, who had been listening to our conversation without taking part on either side, turned round to me and said: It is useless for you, sir, to be speaking to these women. You can not convince them; they won't believe any thing. Won't they believe the word of God? No, sir, they do not know it; they are ignorant of that as you are of what you never heard of. He then asked me if I charged any thing for the tracts. I told him I did not: I gave him one. But the ladies resumed the subject of religion again, and for nearly an hour we traversed through the mysteries of Babylon. O Merciful Father! how long is the delusion of the Popish system to continue? How long, Lord, shall this curse, this demoralising system prevail? Shall our land be made a Bochim, and generations unborn be made to mourn over the apathy of our churches, in reference to the progress of Romanism? The topics of our conversation were various, and of every day's occurrence. The intercession of departed saints, but more especially that of the 'immaculate' mother. I told them that I considered it a very enormous sin—an act most dishonorable to Christ, whom the Father hath constituted the 'only mediator' between himself and sinners, to pray to any other being, or trust to the mediation of any other besides Christ. I was told that Christ was too high and too holy to be approached by sinners such as we are, and it is necessary that we should have recourse to the mediation of saints, and

more especially to his blessed mother, because as a son he can not refuse his mother. I told them that he is no higher now, nor holier than he was before he took our nature, and became man, and made himself of no reputation, suffering the shameful death of the cross for our sake; that in no place in the Bible can it be found wherein he has said, 'Whatsoever you ask my mother, I will do it.' But he tells us over and over, 'Whatsoever we ask the Father in his name, it shall be given us.' I also repeated the character given to him as the merciful High-Priest of his Church, who is touched with the feelings of our infirmities, being in all points tempted as we are, yet without sin. I had thus an opportunity of directing them unto the Lamb of God, to the only Mediator and Intercessor before the throne of God. And may he give efficacy to his own word, and turn the affections of these deluded beings to himself!"

THE MAGAZINE SPEAKING FOR ITSELF.

WE desire to extend the circulation of this Magazine, which for some time has been very large, not merely that through it we may have an organ whereby we may report our proceedings to our numerous Life-Members and other supporters, but that by diffusing information we may increase their numbers and their zeal. Although it is devoted to a special subject, that subject is so immense in itself, and has such widely divergent ramifications, that we have no difficulty in filling its pages with as great a variety of matter as is usually found in publications of a more general character. We would not indecorously "blow our own trumpet," or "cry up our own wares," though something of this seems necessary amid the competition of the many publications of the day. But we think that we may truly say, that it is worth more than its small cost to the individual subscriber. In our extensive correspondence at home and abroad, and in the numerous publications received by us from foreign nations and in foreign tongues, we have copious materials for the enrichment of our pages, and the best opportunities of gathering the most recent intelligence in regard to the grand conflict between the eternal truth of God, and the antiquated errors of Romanism. We purpose to make this Magazine, so far as our care and industry can go to effect it, a truly readable and instructive work. We trust, therefore, that all our present subscribers, for their own sakes as well as ours, will continue to receive its monthly visits; and that thousands may be added to the list, who shall read it with pleasure and profit.

CHAPEL TO THE MEMORY OF LUTHER.—The *German Journal* of Frankfort states that a subscription, limited to three kreutzers (about fifteen centimes) each

person, has been opened at Worms for the construction of a Gothic chapel in that town, in honor of Luther, and of his protest to the Diet of Worms.

NEW PUBLICATIONS.

1. **RELIGION IN AMERICA**; or, an Account of the Origin, Relation to the State, and Present Condition of the Evangelical Churches in the United States, with Notices of, the Un-evangelical Denominations. By ROBERT BAIRD. New-York: Harper & Brothers, publishers, No. 327 to 335 Pearl street. 1856. Octavo, pp. 696. In its present form this is a noble volume. It is a vast improvement on the work as it first appeared in 1842, in Scotland. In that state it was widely circulated in Britain and America, and was translated into French, German, Swedish, and Dutch, and extensively spread over the Continent of Europe. The author, admirably qualified for a work of this kind, has now brought it up, by additions and the more recent statistics, to the present time. It exhibits the *statistics* of religion in the United States as fully and exactly as possible; and yet it is not dryly statistical, but is replete with information and instruction of the most valuable kind. This is the very book, (and indeed it is the only one of the kind,) to place in the hand of the foreigner who desires to learn the true moral and religious *status* of our country. Yes, and it is the book to be read by those croakers among ourselves, who, having never seen any other country, are ever depreciating our present condition, and prophesying darkly for the future. Dr. Baird, who is a Christian patriot, and an American all over and inside and out, has here furnished, in the religious history of our Union, a complete demonstration of the power and efficacy of the VOLUNTARY SYSTEM in supporting and extending the Gospel. Where else, for two hundred years past, has evangelical Protestantism had such a glorious development as it has attained here by the goodness of God during the last fifty years?

2. **THE LIFE AND ADVENTURES OF JAMES P. BECKWORTH**, Mountaineer, Scout, and Pioneer, and Chief of the Crow Nation of Indians. With Illustrations. Written from his own Dictation. By T. D. BONVER. New-York: Harper & Brothers, publishers, Franklin Square. 1856. 12mo, pp. 537. Glancing at this book, we find by the account that this fellow Beckworth is said to give of himself, that he mixed with the Indians till he became worse than any of them, the biggest Pagan of them all. His shameless boastings of his murders, thefts, rows, and adulteries are shocking. Can it be that the very respectable publishers knew what was going through their press? Our only comfort over this depraved book is the hope that it is all a pack of lies.

3. **THE TONGUE OF FIRE**, or, the true Power of Christianity. By WILLIAM ARTHUR, A.M., Author of "The Successful Merchant," etc.

New-York: Harper & Brothers, publishers, Franklin Square. 1856. 18mo, pp. 354. The writer is an excellent English Wesleyan brother, who visited this country last year, and left behind him a very happy impression of his piety and his powers. It is a well-sustained meditation upon the "baptism of fire" which the Apostles received on the day of Pentecost. It contains the yearnings of the author's soul to make a nearer approach to the life and ministry of the primitive Christians. We have heard it said of a living divine, that "his piety savors of the sixteenth century." Better is that piety which savors of the *first* century, and of the *first* part of that.

4. **MEXICO: ITS PEASANTS AND ITS PRIESTS**; or Adventures and Historical Researches in Mexico and its Silver Mines, during parts of the Years 1851-52-53-54, with an Exposé of the Fabulous Character of the Story of the Conquest of Mexico by Cortes. By ROBERT A. WILSON, late Judge of Sacramento District, California. With Engravings. A New Edition. New-York: Harper & Brothers, Publishers. London: Sampson Low, Son & Co. 1856. 12mo, pp. 418. In our March number we noticed the first edition of this very valuable work, and gave some impressive extracts from it, to show what Mexico is under Romish rule. That country, so happy in its varied climates, its vegetable wealth, and vast mineral resources, is, in its social, moral, and religious state, just what Rome has made it. Rome has had a monopoly of this manufacture of national character in Mexico, and if any one wishes to see a fair sample of her handiwork, let him read this book. It is full of curious matter, and no careful reader can fail to pick up many new and useful ideas.

5. **SIGNS OF THE TIMES**; Letters to Ernst Moritz Arndt, on the Dangers to Religious Liberty in the Present State of the World. By CHRISTIAN CHARLES JOSIAS BUNSEN, D.D., D.C.L., D. Ph. Translated from the German by Susanna Winkworth, Author of the "Life of Niebuhr," etc. New-York: Harper & Brothers, 329 to 335 Pearl street. 1856. 12mo, pp. 449. The Chevalier Bunsen, for though a Doctor in Divinity, he is a layman, has acquired great note, both as a *diplomat* and erudite church-antiquarian. But he has acquired a large addition of celebrity by writing this little work, in which he contends earnestly as a champion of religious liberty. He is on the side of truth and right. God grant him the victory over Dr. Stahl and all others who would oppress the conscience!

6. **THE OLD REGIME AND THE REVOLUTION**. By ALEXIS DE TOCQUEVILLE, of the Académie Française, Author of "Democracy in America." Translated by John Bonver. New-

York: Harper & Brothers, Publishers, Franklin Square. 1856. 12mo, pp. 344. This is an essay on the philosophy of certain historical periods. It is able and instructive in much of its contents; but it is not such a book as one would have expected from the author of "Democracy in America." The enchantments of the Romish wizards seem to have cast some mist over his vision, else he would hardly say: "Neither Christianity *nor even Catholicism* involves any contradiction to the democratic principle. Both are, in some respects decidedly favorable to it."

THE LITURGY OF THE REFORMED PROTESTANT DUTCH CHURCH IN NORTH-AMERICA. Reported to the General Synod, June, 1856. New-York: 1856. Pp. 96, 12mo. It is well known that the Dutch churches in this country use a Liturgy translated from that which has ever been used by the mother-church in Holland. Practically but little reference is had to it, except in the administration of sacraments, and in ordinations. This pamphlet contains it in an amended form, as reported to the General Synod by a Committee appointed more than two years since. In this shape, it has not yet been definitely acted upon.

YOUNG WOMEN IN CONVENTS; OR, PRIESTS' PRISONS TO BE PROTECTED BY LAW, OR THE PRISONS TO BE BROKEN UP. A lecture delivered at the Maryland Institute, on Monday

evening, February 23, 1856. By ANDREW B. CROSS. Baltimore: Printed by Sherwood & Co., N. W. Cor. Baltimore and Gay streets. 1856. Pp. 48, 8vo. This writer has done a good thing in producing this discourse relative to a matter of the highest practical interest. It appears that his fidelity has exposed him to loud threats, "but threatened dogs live long." The appeal to his fears has the same effect on him as on any other brave man, in making him still more decided and courageous in his assaults upon those dark monastic dens, over which Romanism throws the thickest veil of secrecy, that "the mystery of iniquity" may there work its will unwatched.

REVIVED MEMORIES; AN ADDRESS TO THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH-AMERICA, ON THE SEMI-CENTENARY ANNIVERSARY OF THE ADOPTION OF THEIR TESTIMONY. By JOHN NIEL McLEOD, DD., Pastor of the First Reformed Presbyterian Church, New-York.

DR. McLEOD'S REPORT ON THE PARIS CONFERENCE, August, 1855.

The titles sufficiently indicate the subjects of these pamphlets, which are well worthy of perusal. Dr. McLeod is one of those rare men, who know how to combine a sincere and zealous attachment to his own denomination, with an enlarged spirit of brotherly love towards all other living and fruitful branches of the Church of Christ.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF AUGUST TO THE 1st OF SEPTEMBER, 1856.

NEW-HAMPSHIRE.

Derry. Presb. Ch.,	7 21
Pelham. Cong. Ch.,	12 06
East-Concord. Cong. Ch.,	15 50
Chester. Mrs. E. J. Bradley,	2 00

VERMONT.

Brandon. Per Rev. Jos. L'Heureux,	6 00
Springfield. Mrs. L. N. Barnard,	3 00

MASSACHUSETTS.

Pittsfield. Walter Tracy,	10 00
Greenfield. Bapt. Ch.,	5 00
2d Cong. Ch., bal.,	2 00
Westminster. Cong. Ch., in part to make Rev. Marcus Ames a L. M.,	20 40
Marblehead. Cong. Ch., Wm. Courtis, Esq., \$30, to make Mrs. Mahitable Courtis a L. M.; others, \$62.50, to make Miss Mary B. Hammond and Miss Rebecca B. Blaney L. Ms.,	92 50
Salem. Crombie-st. Ch.,	83 12
Shelburn Falls. Cong. Ch., to make Mrs. Susan E. Loomis a L. M.,	41 00
North-Danvers. Cong. Ch., towards L. M. of Rev. James Fletcher,	12 00
South-Hadley. Cong. Ch.,	18 00
Lowell. Appleton-st. Ch.,	23 05
Lawrence. Lawrence-st. Ch., in full, to make Charles H. Bigelow a L. D.,	51 94
North-Wrentham. Union Cong. Ch.,	5 00
Amherst. Jos. Grover, for the Waldenses, \$1; Chapel in Paris, \$1,	2 00
North and South-Hampton. Ref. Dutch Ch., in part,	40 00

Fall River. 2d Cong. Ch., in part, to make Rev. E. Thurston a L. D.,	51 63
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RHODE ISLAND.

Little Compton. Cong. Ch.,	32 00
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CONNECTICUT.

Winchester Centre. M. F.,	2 00
Darien Depot. A Friend, \$1; M. E. Ch., \$5.50,	6 50
Woodbury. 1st Cong. Ch., in part, to make David Summers a L. M.,	10 00
Bristol. Cong. Ch.,	82 00
Avon. Cong. Ch.,	9 00
Somers. Cong. Ch., in part,	18 89
New-Haven. Third instalment of John B. Barnard's legacy, per the trustee, N. A. Bacon, Esq.,	4000 00

NEW-YORK.

Jewett. Month. Coll. in the Presb. Ch., in full of David Pond's L. M.,	10 50
Astoria. Ref. Dutch Ch.,	26 42
Brooklyn. Clinton-av. Cong. Ch.,	26 62
Islip. Presb. Cong., to make Rev. G. L. More a L. M.,	48 66
Jamestown. Presb. Ch.,	17 00
Cong. Ch., in part, to make Rev. S. P. Marvin L. M.,	11 81
Bapt. Ch.,	2 62
Sherman. Bapt. Ch.,	10 00
Cong. Ch.,	12 72
M. E. Ch.,	2 02
Portville. Presb. Ch., to make Henry Dusenbury a L. M.,	20 00

Clean. Presb. Ch., in part, to make Rev. Sylvester Cowles a L. M.,	15 00
Victor. Cong. Ch., in part, to make Rev. C. C. Carr a L. M.,	24 00
M. E. Ch.,	2 12
Peoria. J. R. Nelson,	1 00
Brooklyn. York-st. M. E. Ch., in part to make Rev. C. Kelsey a L. M.,	25 66
New-York City. Union Meth. Ch. 16th st.,	3 45
Southold. Mrs. Charly Case,	2 00
Upper Aquebogue. Cong. Ch., per B. F. Wells, Treas.,	20 42
Jamaica. Presb. Ch., per Rev. P. D. Oakley,	62 00
New-York City. Mrs. Geo. Barlow,	3 00
Tarrytown. M. E. Ch.,	6 00
Meth. Prot. Ch.,	4 06
Lockport. G. W. Merchant, Esq.,	5 50
Shelter Island. Presb. Ch., to make Rev. Daniel M. Lord L. M.,	30 00
Carlisle. Rev. James Broughton, in full of Miss Charlotte Pegg's L. M.,	15 00
Kortright Centre. On L. M. of Rev. C. Irving,	5 00
Chateaugay. Presb. Ch.,	8 00
New-Hartford. Presb. Ch.,	22 25
Booneville. M. E. Ch.,	3 08
Presb. Ch.,	12 08
Sherburne. Presb. Ch.,	26 50
Clinton. Cong. Ch., in part,	30 00
H. M. Paige, M.D.,	5 00
Fulton. Presb. Ch.,	29 50
Utica. Rev. J. Ward,	2 00
1st Presb. Ch., to make Mrs. Sarah H. Sheffield, Mrs. Mary Jane Tobey, and Miss Delia W. Dana L. Ms.,	90 04
Utica. Mrs. Nancy Maine, in part for L. M.,	15 00
Brooklyn. York-st. Ch. add.,	3 00
Unionville. Presb. Ch.,	82 00

NEW-JERSEY.

Deckertown. Miss Mary Stiles, to make J. Stiles a L. M.,	8 00
Hackettstown. Presb. Ch.,	17 10
Hudson City. M. E. Ch.,	4 00
Flanders. 1st Presb. Ch., to make Rev. David M. James a L. M.,	30 00
Miss Elizabeth Nicholas, in full of her L. M.,	24 00
Belleville. R. D. Ch., to make Rev. T. De Witt Talmage and Mrs. Mary R. Talmage L. Ms.,	60 00
Newark. 1st Presb. Ch.,	65 51
Succasunna. Presb. Ch.,	25 00
Bergen Point. Ref. Dutch Ch., to make Rev. Jas. C. Dutcher L. M.,	31 00
Paterson. 2d Ref. Dutch Ch.,	13 00

PENNSYLVANIA.

York. S. Small, \$5; L. Rouse, \$5; C. A. Morris, \$5; Mrs. Spangle, \$5,	20 00
Philadelphia. Mrs. Wetherall, in part, for L. M.,	5 00
R. S. Clark,	8 00

TENNESSEE.

Knoxville. Jas. Cameron, add for L. M.,	12 00
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KENTUCKY.

Louisville. Individuals, for the Mission-school,	31 30
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MISSOURI.

St. Louis. Isaac V. Brown,	10 00
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ILLINOIS.

Fulton City. First Cong. Ch.,	3 00
Decatur. 1st Bapt. Ch.,	4 63
M. E. Ch.,	7 12
Mt. Sterling. Presb. Ch. per Rev. Jas. Marks,	35 00

INDIANA.

Terre Haute. Cong. Ch.,	13 78
Ger. M. E. Ch.,	5 35
North-Madison. 1st Presb. Ch.,	8 15
Bapt. Ch.,	11 10
Fairmount. M. E. Ch.,	7 17
Sharon. Presb. Ch.,	8 10
Munroe. Presb. Ch., in part,	2 25
Madison. Christn. Ch., in part,	11 68
Shiloh. N. S. Presb. Ch.,	6 50
Muncie. O. S. Presb. and Meth. Chs.,	11 50
New-Castle. M. E. Ch.,	4 60
Hillsboro. O. S. Presb. Ch.,	4 50
New-Castle. O. S. Presb. Ch.,	8 00

OHIO.

Cheviot. Matilda Jones,	1 00
Marietta. Cong. Ch., Ladies' Sewing Circle, \$11.75; others, \$5.75,	17 50
Dayton. 1st Eng. Lutheran Ch., in part,	25 00
Beach Woods. Ref. Presb. Ch., in part, for L. M. for Rev. G. McMillen,	11 00
Hopewell. Asso. Ref. Presb. Ch., for Wm. P. Presley's L. M.,	43 41
Blue Ball. N. S. Presb. Ch.,	4 75
Monroe. O. S. Presb. Ch.,	8 25
East-Cleveland. Presb. Ch., in part, to make Rev. Chas. W. Torrey L. M.,	17 68
Cincinnati. A friend,	100 00
Amesville. Mrs. Eliza A. Tenney to make herself a L. M.,	89 00

MICHIGAN.

Niles. Presb. Ch.,	6 18
Edwardsville. Presb. Ch., to make Rev. Elisha B. Sherwood a L. M.,	30 91
Mrs. Mary Foster Starr for L. M., by her husband,	5 00
Detroit. 1st Presb. Ch., to make Jacob S. Far- rand L. M.,	31 68

WISCONSIN.

Racine. Presb. Ch., per Albert Giles,	53 31
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IOWA.

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Cong. Ch.,	6 45
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